

Name _____

INTRODUCTION TO THE BIBLE
QUIZ 2

Identify:

1. amphictyony _____

2. cherubim _____

3. Zion theology _____

4. Davidic covenant _____

5. Royal Psalms _____

Match

- | | |
|-------------------|--------------------------------------|
| _____ 6. Meribaal | a. Judge over Israel. |
| _____ 7. Deborah | b. Tragic "king." |
| _____ 8. Athaliah | c. "ruin" |
| _____ 9. Jericho | d. David's son |
| _____ 10. Ai | e. "father" of prophets |
| _____ 11. Absalom | f. Capital city of Samaria |
| _____ 12. Nabi | g. League of 12 tribes |
| _____ 13. Samaria | h. Had been destroyed before Joshua. |
| _____ 14. Saul | i. Jonathan's son |
| _____ 15. Elijah | j. Wicked queen |
| | k. Member of prophetic guild |

16. Why was Baalism considered so shameful by the Israelites?

17. Why was Saul considered anomic?

18. Why were the stories of the patriarchs written?

19. What was the primary reason for the division of the two kingdoms?

20. What were some characteristics of Solomon's kingdom?

Bonus: Name the main characters in the myth of Baal. _____



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<https://archive.org/details/2174.12.05>

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INTRODUCTION TO THE BIBLE
Final Examination

Identify:

1. Skeptical Wisdom _____
2. Theodicy _____
3. Messianism _____
4. "Servant Songs" _____
5. "Abomination of Desolation" _____

Match

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| _____ 6. Psalms | a. Persian king who freed Israel from Babylonian captivity. |
| _____ 7. Alexander the Great | b. Royal cupbearer made governor |
| _____ 8. Ezra | c. Wisdom sayings |
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| _____ 10. Job | e. Skeptical wisdom play |
| _____ 11. Maccabees | f. David's heir who negotiated release |
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16. Why did synagogues become the place of worship during the Exile?

17. Why was the book of Ruth written? _____

18. What was Jeremiah's covenant? _____

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Bonus: Why do we assume that Nebuchadrezzar stood for Antiochus Epiphanes in the book of Daniel

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Covenant Metropolitan Community Church
Attendance Tally Sheet

Group: Wednesday Study Course
Date: 02/02/1994
Time: 7:00pm
Location:

Group Name	Member Name
Wednesday Study Course	Adams, Greg
Wednesday Study Course	Belue, Sally
Wednesday Study Course	Cobb, Mark Allen
Wednesday Study Course	Cook, Dorothea (Dottie)
Wednesday Study Course	Crook, Lisa
Wednesday Study Course	Hankins, John
Wednesday Study Course	McCloskey, Calvin (Cal)
Wednesday Study Course	Merrell, Eddie
Wednesday Study Course	Parker, Steven (Steve)
Wednesday Study Course	Ragona, Marjorie (Marge)
Wednesday Study Course	Smith, Nancy L. (Tish)
Wednesday Study Course	Timney, Clifford E.
Visitor	<i>Steve Cabaret</i>
Visitor	<u>MARK BROWN</u>

Tally
✓
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P Present A Absent E Excused U Unknown

*** END OF REPORT ***

KIM LITTLE

Allen Masley
Greg Ballard

✓
✓
✓
✓

Examination I

Identify:

1. Four source hypothesis for the New Testament. _____

2. Synoptic gospels _____

3. Priority of Mark. _____

4. "Signs" in John. _____

5. Messianic secret. _____

Match

- | | |
|-------------------------------|---|
| <u>e</u> 6. Tatian | a. "Render unto Caesar the things that are Caesar's." |
| <u>i</u> 7. Quelle | b. Three Magi |
| <u>a</u> 8. Pronouncement | c. "Last things" |
| <u>d</u> 9. Healing | d. Blind Bartimaeus |
| <u>n</u> 10. Parable | e. Wrote an early gospel harmony |
| <u>b</u> 11. Matthew nativity | f. Spiritual descendants of Maccabees |
| <u>k</u> 12. Luke nativity | g. Lazarus |
| <u>c</u> 13. Eschatology | h. Preexistent Jesus |
| <u>o</u> 14. John the Baptist | i. Source |
| <u>m</u> 15. Saducees | j. "I AM" |
| <u>p</u> 16. Essenes | k. Magnificat |
| <u>f</u> 17. Pharisees | l. Prophecy |
| <u>g</u> 18. "Eyewitness?" | m. Wanted to get along with the Romans |
| <u>h</u> 19. Concept in John | n. Mustard seed |
| <u>j</u> 20. Ego eimi | o. "Voice crying in the wilderness" |
| | p. Went to the desert/disapproved of the temple priesthood. |

Write a very short paragraph to answer these questions. Use the back of the page.

21. What is meant by "high" and "low" Christology? Whose is highest?
22. Why is the Docetist's view of Jesus considered heresy?
23. Who were the four groups that are described around Jesus in John?
24. What is the role of prophecy in Matthew?
25. What is the significance of the term, "Kingdom of God?"

Bonus: John and Luke both emphasize the position of women around Jesus. Discuss some of the women and their significance in these two gospels.

Name _____

Introduction to the Hebrew Scriptures
Test 3

Identify

Nabi _____

Elijah _____

Elisha _____

Theodicy _____

Match

- | | |
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| 1. _____ Omri | a. Father of prophetic movement |
| 2. _____ Jezebel | b. Used bad marriage as metaphor |
| 3. _____ Samuel | c. Conquered by Babylon |
| 4. _____ Assyria | d. Built Samaria |
| 5. _____ Amos | e. Reforming king |
| 6. _____ Hosea | f. Thrown to dogs |
| 7. _____ Isaiah | g. Covenant written on hearts |
| 8. _____ Judah | h. School of prophets who wrote Deuteronomy |
| 9. _____ Hezekiah | i. Conquered northern tribes |
| 10. _____ Jeremiah | j. Necromancy and astrology |
| | k. Found scroll in temple |
| | l. Herdsman of Tekoa |

Short essays

11. What led to the rise of the prophetic movement? _____

12. What does the "Little Confession of Faith" attempt to do? _____

13. Is the Exile a metaphor for the journey of most people in MCC? Why or why not? _____

14. What is the question theodicy asks? What does it have to do with AIDS? _____

15. How does eschatology answer the questions theodicy asks? _____

Bonus: Discuss Jeremiah's new covenant in a short paragraph. _____

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Page 2

1. Jurors

2. Deliberation

3. Verdict

4. Jury Charge

5. Deliberation

6. Verdict

7. Jury

8. Juror's duty to follow the law.
9. Juror's duty to follow the evidence.
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Military statistics

At certain periods warfare was conducted by two sharply distinguished types of fighting men - the Goliaths and the Davids - the professional soldiers who were fully armed, and the folk army, whose only weapons were those of the peasant shepherd. It seems clear that in a number of places the word for professional soldier has been misunderstood as meaning 'thousand'. Take, for example, the attack on the little town of Gibeah in Judges 20. Verse 2 says that 400,000 footmen 'that drew the sword' assembled. If these were in fact 400 fully armed foot-soldiers, the subsequent narrative makes excellent sense. The Benjamite forces (verse 15) consist of 26 soldiers armed with swords, together with 700 men armed only with slings. At the first attack (verse 21) the Israelites lose 22 of their crack soldiers, the next day (verse 25) they lose a further 18; on the third day (verses 29, 34) an ambush is set, consisting of, or led by, 10 of them. (Could 10,000 men take up their positions undetected?) The losses begin again (verse 31) 'as at other times' - and in this case the scale of loss has been clearly preserved, for about 30 Israelites (not apparently sword-armed soldiers), 25 Benjamite soldiers and 100 others are killed. Eighteen of them were killed in the first stage of the pursuit, 5 were later 'cut down in the highways' and 2 more at Gidom. The remaining 600 slingers took refuge in the rock of Rimmon. Similarly, in the assault on Ai (Joshua 7-8) the true proportions of the narrative become clear when we realize that the disastrous loss of 36 men is matched by the setting of an ambush, not of 30,000 men of valour, but of 30.

David's feast in Hebron in 1 Chronicles 12 appears to be attended by enormous numbers, not of ordinary men, but of distinguished leaders - some 340,800 of them. In this case it looks as though in fact there were 'captains of thousands' and 'captains of hundreds', and that by metonymy or by abbreviation 'thousand' has been used for 'captains of thousands' and 'hundreds' for 'captains of hundreds'. 'Thousand' and 'hundred' have been treated as numerals and added together. When these figures are unscrambled we get a total of roughly 2,000 'famous men', which seems eminently reasonable.

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The figures of the Levites seem consistently to have collected an extra nought. The mystery of Plato's Atlantis has been solved

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The discrepancy between the two sets of figures for David's census can be accounted for by recognizing at different stages in transmission, first, the addition of noughts, and then, a misunderstanding of *'lp*. If we postulate original figures: Israel: 80,000 plus 30 *'lp*; Judah: 40,000 plus 70 *'lp*, the present text of both Samuel and Chronicles can be accounted for thus:

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Stage	Israel	Judah
1	80,000 + 30 <i>'lp</i>	40,000 + 70 <i>'lp</i>
2	800,000 + 300 <i>'lp</i>	400,000 + 70 <i>'lp</i>
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If the original figures totalled 120,000 men of military age, together with 100 professional soldiers, the entire population would have been nearly half a million, which again tallies well with other indications in the text.

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3	1,100,000	470,000

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At this stage it would seem that the copyist was perplexed by the floating '30 'lp', which he took to be 30,000. He wrongly combined it with the Judah figure, so producing:
Stage 3 800,000 500,000

If the original figures totalled 120,000 men of military age, together with 100 professional soldiers, the entire population would have been nearly half a million, which again tallies well with other indications in the text.

By the use of these methods a very large proportion of the numerical difficulties can be resolved.



The Large Numbers of the Old Testament

JOHN WENHAM

The Old Testament at various places records numbers which seem impossibly large. It has often been assumed that these figures were simply invented, and are evidence that the Bible is historically unreliable. But who would make up figures which are patently absurd? Would any man in his senses invent a story of a bus crash in which 16,000 passengers were killed? It is much more likely that these Old Testament numbers were faithfully copied out, despite the fact that they did not seem to make sense. Invention does not satisfactorily account for them. The explanation must lie elsewhere. And in fact patient research has gone a long way towards resolving this knotty problem.

The corruption of numbers

There is evidence that the Old Testament text is on the whole marvellously well preserved. There is also evidence from the parallel passages in Samuel, Kings and Chronicles and (especially) in Ezra 2 and Nehemiah 7 that numbers were peculiarly difficult to transmit accurately. We have instances of extra noughts being added to a number: 2 Samuel 10:18 reads '700 chariots', 1 Chronicles 19:18 reads '7,000'. A digit can drop out: 2 Kings 24:8 gives the age of Jehoiachin on accession as 18, whereas 2 Chronicles 36:9 gives it as 8. An entire numeral can drop out: 1 Samuel 13:1 says 'Saul was years old'. In Ezra 2 and Nehemiah 7 the digits often vary by one unit. And there are other errors of copying, many of which are easily explained.

The confusion of words

In the modern Hebrew Bible all numbers are written out in full, but for a long time the text was written without vowels. The absence of vowels made it possible to confuse two words which are crucial to this problem: 'eleph and 'alluph. Without vowel points these words look identical: 'lp. 'eleph is the ordinary word for 'thousand', but it can also be used in a variety of other senses: e.g. 'family' (Judges 6:15, Revised Version) or 'clan' (Zechariah 9:7; 12:5, 6, Revised Standard Version) or perhaps a military unit. 'alluph is used for the 'chieftains' of Edom (Genesis 36:15-43); probably for a commander of a military 'thousand'; and almost certainly for the professional, fully-armed soldier.

Military statistics

At certain periods warfare was conducted by two sharply distinguished types of fighting men – the Goliaths and the Davids – the professional soldiers who were fully armed, and the folk army, whose only weapons were those of the peasant shepherd. It seems clear that in a number of places the word for professional soldier has been misunderstood as meaning 'thousand'. Take, for example, the attack on the little town of Gibeah in Judges 20. Verse 2 says that 400,000 footmen 'that drew the sword' assembled. If these were in fact 400 fully armed foot-soldiers, the subsequent narrative makes excellent sense. The Benjamite forces (verse 15) consist of 26 soldiers armed with swords, together with 700 men armed only with slings. At the first attack (verse 21) the Israelites lose 22 of their crack soldiers, the next day (verse 25) they lose a further 18; on the third day (verses 29, 34) an ambush is set, consisting of, or led by, 10 of them. (Could 10,000 men take up their positions undetected?) The losses begin again (verse 31) 'as at other times' – and in this case the scale of loss has been clearly preserved, for about 30 Israelites (not apparently sword-armed soldiers), 25 Benjamite soldiers and 100 others are killed. Eighteen of them were killed in the first stage of the pursuit, 5 were later 'cut down in the highways' and 2 more at Gidom. The remaining 600 slingers took refuge in the rock of Rimmon. Similarly, in the assault on Ai (Joshua 7-8) the true proportions of the narrative become clear when we realize that the disastrous loss of 36 men is matched by the setting of an ambush, not of 30,000 men of valour, but of 30.

David's feast in Hebron in 1 Chronicles 12 appears to be attended by enormous numbers, not of ordinary men, but of distinguished leaders – some 340,800 of them. In this case it looks as though in fact there were 'captains of thousands' and 'captains of hundreds', and that by metonymy or by abbreviation 'thousand' has been used for 'captains of thousands' and 'hundreds' for 'captains of hundreds'. 'Thousand' and 'hundred' have been treated as numerals and added together. When these figures are unscrambled we get a total of roughly 2,000 'famous men', which seems eminently reasonable.

Along these lines most of the numerical



problems of the later history fall into place. In 1 Kings 20:27-30, the little Israelite army killed 100 (not 100,000) foot-soldiers, and the wall of Aphek killed 27 (not 27,000) more. The Ethiopian (Sudanese) invasion had a thousand, not a million, warriors (2 Chronicles 14:9). 10 (not 10,000) were cast down from the top of the rock (2 Chronicles 25:12).

The size of the Israelite nation

The most interesting, most difficult and (from the historian's point of view) the most important question is the size of the Israelite population at the different stages of its history. The present texts indicate that the 70 souls of Joseph's day had risen to two or three million at the time of the Exodus (Numbers 1) and to at least five million in the time of David (2 Samuel 24:9; 1 Chronicles 21:5). With regard to the latter, R. de Vaux rightly says: '(2 Samuel) lists 800,000 men liable for military service in Israel, and 500,000 in Judah... The lower total, in 2 Samuel, is still far too high: 1,300,000 men of military age would imply at least five million inhabitants, which, for Palestine, would mean nearly twice as many people to the square mile as in the most thickly populated countries of modern Europe.'

The solution of the problem of the Exodus numbers is a long story. Suffice it to say that there is good reason to believe that the original censuses in Numbers 1 and 26 set out the numbers of each tribe, somewhat in this form:

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'Criticism' is an indispensable aid to interpreting the Old Testament. In everyday speech it is a decidedly negative word. But in the specialized sense it covers a range of disciplines which apply to most types of literature, and it has made a very positive contribution to the understanding of the Bible.

The seven main branches of biblical criticism are textual, source, tradition, redaction, form, literary and historical criticism. The first six are basically concerned with the structures of literature and the various ways in which an author expresses himself. The last, historical criticism, is more concerned with the meaning and truth of the author's statements.

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One branch of literary criticism, sometimes called rhetorical criticism, concentrates on the surface features of biblical writing. Among the commonest devices of Hebrew prose are inclusion, i.e. beginning and ending a passage with the same word or phrase (e.g. Genesis 1:1; 2:3); repetition, both doublet and triadic patterns are possible (e.g. Numbers 22:23-28); and chiasmus, the ABBA pattern (Genesis 2:4). Palistrophic writing is also common in the Old Testament. Palistrophes are an extended form of chiasmus in which the second half of the story is structurally a mirror image of the first. The most spectacular example is the flood story in Genesis 6-9, in which the names of the actors, events (e.g. entry/exit from ark, covering/uncovering of the mountains), periods of time (7, 7, 40, 150 days), mentioned in the first half of the story reappear in reverse order in the second half. At the midpoint of the structure and of the narrative occur the keywords 'God remembered Noah', thereby reminding us that Noah's deliverance turned on the mercy of God.

Historical criticism

Historical criticism is a very broad discipline covering all aspects of history writing. There are two aspects of it which are of particular concern to biblical studies.

First, historical criticism has determined the techniques used for dating a document. How do we know when it was written, and the date of the copy we possess? Unless we have the original, the date of composition

will of course always be earlier than a copy. The latter is relatively easy to determine with modern methods in palaeography and archaeology. However, our earliest manuscript of Exodus dates from about 250 BC, and all agree that it is not an original and that Exodus must have been composed much earlier. To discover that date is a much more involved process. If its author were named in the text, this would help. But a forgery could always claim to be written by Moses in the same terms as an authentic Mosaic document. A second clue to the date of a book lies in the events it records. Obviously its date of composition must be later than the last event mentioned—in the case of Exodus, the erection of the tabernacle. But this only tells us the earliest date at which the book could have been written, not the latest date, which is of more interest.

If there are no explicit statements in the text itself about its date of composition, we have to rely on indirect evidence, such as the assumptions of the writer. The author of the book of Judges shows when he was writing by remarking several times, 'In those days there was no king in Israel; every man did what was right in his own eyes.' The obvious implication is that the writer had experienced the order a just king could create, and was writing after the establishment of the monarchy.

The second important task of historical criticism is to verify information found in the biblical sources. When a document says something, how do we know it is telling the truth? This basic question may be broken down into a number of smaller ones. How close is the document to the events it describes? Are its statements backed up by other sources, biblical or non-biblical, or by archaeology? Could the events have occurred just as they are described? In trying to answer these questions the historian will be able to build up a fuller and richer picture of what happened. Discovering the author of a source may greatly illuminate the meaning of a narrative; and non-biblical sources can often fill in the background to the biblical account. In these various ways biblical criticism has been of use in interpreting the Old Testament and defending its integrity against those who question its truth. Only too often Old Testament criticism, especially historical criticism, has been marred by the introduction of unjustified rationalistic assumptions (e.g. that miracles do not happen). But on the whole, the value of criticism has been proved by its generally positive conclusions. Certainly all who believe in the value of the Old Testament must take criticism seriously, as they will be the first to want to establish an accurate text and be sure of its meaning.

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Patriarchal Narratives

TAMAR-ONAN STORY

Jacob's version

They flesh out the genealogies of King David.

JACOB + ESAU BLESSING
JACOB AT "PILLAR" AT BETHEL
JACOB'S TWO WIVES

PARTING FROM LABAN - THEFT OF TERAPHIM
ANGEL AT PENUEL
(DINAH'S RAPE + SACK OF SHEKEM)

JOSEPH (JEALOUSY - FATHER)
JUDAH SUES HIM, EDOMITES
EGYPTIAN GENTLEMAN (NOT EGYPTIAN)
POTIPHAR'S WIFE
JOSEPH + BROTHERS (2)

They tell why certain places were sacred to the Israelites in a time when most of the sacred places were in Judah.

Excluded version

JACOB + ESAU BLESSING
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JACOB'S TWO WIVES

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JACOB ORDERS "STRANGE GODS" TO BE REMOVED (BETHEL)

BIRTH OF BENJAMIN (INFAESTING NOT NOMADIC)
JOSEPH (DREAMS - CONCEIT)
REUBEN SAVES HIM, MIDIANITES
EGYPTIAN GENTLEMAN, POTIPHAR
DREAMS
JOSEPH + BROTHERS (1)

JOSEPH'S COAT FOUND
JACOB'S MIGRATION TO EGYPT (PHARAOH DOES NOT KNOW ESTABLISHED IN GOSHEN FIRST)

JOSEPH BUYS LAND OF EGYPT FOR PHARAOH

JOSEPH REVEALS SELF TO BROTHERS

JACOB'S MIGRATION TO EGYPT

JACOB AT BEERSHEBA, TOLD SAFE TO GO TO EGYPT (GOD NOT LIMITED TO ONE PLACE -)

JACOB'S DEATH - EGYPTIAN MOURNERS ABRAHAM MOURNING OF EGYPT

OTHER TRIBES FEAR JOSEPH'S RETALIATION
DEATH OF JOSEPH (ONLY HAPPY MAN IS DEAD) (2)

They are connected with rituals, beliefs, ceremonies
Creation - Sabbath
Flood - Permission to eat meat

Abraham - Circumcision

Isaac - Animal (vs. Human) sacrifice

JACOB TO PADAN ARAM - NO INTERMARRIAGE

JACOB BURIED IN ANCESTRAL CAVE AT MACHPELAH

SUMMARY OF THE 12 TRIBES.

5:40
Delta
Anc. Egypt

I DEFINE

1. Paleolithic _____ 10 pts.
2. Mesolithic _____
3. Neolithic _____
4. Chalcolithic _____

What two ages follow? _____ and _____
 Why is it important to ~~not~~ know that when Israel was at the Chalcolithic age, its neighbors were at the next stage?
 What did Israel think more than made up for the technical advantage of its neighbors?

II IDENTIFY ANY 5 OF THE FOLLOWING, CONNECT THE PERSON OR PLACES IDENTIFIED WITH THE HISTORY OF ~~SARAI~~ ANCIENT ISRAEL + ANY CONTRIBUTION/EFFECT THEY MAY HAVE HAD. 10 PTS.

- | | | |
|------------------|--------------------|---------|
| FERTILE CRESCENT | AKHENATON | 10 PTS. |
| SARGON I | HYKSOS | |
| SUMER | RAMESSES II | |
| RAS SHAMRA | THE KING'S HIGHWAY | |
| HAMMURABI | JETHRO THE KENITE | |

III DISCUSS SOME MAJOR FOLKLORIC THEMES WHICH HAVE BEEN INCORPORATED INTO OR PROVIDE A BASE FOR THE STORIES OF THE PATRIARCHS. WHY IS AN UNDERSTANDING OF THE FOLKLORE OF A PRELITERATE PEOPLE IMPORTANT? BE SURE TO GIVE SOME EXAMPLES. 10 PTS.

IV DISCUSS THE MAJOR MIGRATIONS OF THE ANCIENT NEAR EAST. INCLUDE A DISCUSSION OF THE HABIRU ('APIRU) AND THEIR PLACE IN THOSE MIGRATIONS. HOW DO THE PEOPLE OF ISRAEL + JUDAH FIT INTO THOSE MIGRATIONS? 10 PTS.

5. Discuss YAHWEH + EL, THEIR CULTS, THEIR WORSHIP AND SIGNIFICANCE FOR ISRAEL/JUDAH. INCLUDE A DISCUSSION OF POLY + MONOTHEISM, SYNCRETISM, AND THEIR GROWING UNDERSTANDING OF GOD (AS WE UNDERSTAND GOD) AT THE POINT OF THE CONQUEST OF CANAAN.
6. Discuss THE EVENTS SURROUNDING THE EXODUS, THE "SIGNS AND WONDERS" AND THE EFFECT THE EXODUS HAD UPON THE IDEA OF "ELECTION" FOR ISRAEL.
7. Discuss THE COVENANT, SOME ASPECTS OF COVENANTAL LAW, ISRAEL/JUDAH'S ~~THEIR~~ RELATION TO THE COVENANT, MOSES' ROLE IN THE GIVING OF THE LAW, + THE ANCIENT COVENANT CEREMONY.
8. IDENTIFY AND CONNECT ANY 5 OF THE FOLLOWING WITH THE INVASION + SETTLING OF CANAAN.

JOSHUA

THE AMPHICTYONY

DEBORAH

JEPHTHAH

JAEL

BARAN

SHECHEM

BALAAM

GIDEON

BAAL

SHILOH

9. Discuss THE "ARK OF THE COVENANT" OR THE TABERNACLE AND THEIR CULTIC SIGNIFICANCE FOR ISRAEL/JUDAH. Discuss ITS ROLE, SOME OF ITS HISTORY, + MEANING FOR ISRAEL/JUDAH.
10. "J", "E", "D" + "P" ARE SHORT WAYS OF IDENTIFYING 4 MAJOR LITERARY COMPLEXES IN THE COMPILATION OF THE OLD TESTAMENT PENTATEUCH AND BOOKS OF HISTORY. Discuss THE FOUR REDACTIONS, LOCATE THEM BY GROUP WHICH PRODUCED EACH, ERA IN WHICH PRODUCED, THEIR UNIQUE VIEW OF ISRAELITE HISTORY, AND REASON FOR IT, AND THE MAJOR KINDS OF MATERIAL FOUND IN EACH.

Name _____
INTRODUCTION TO THE BIBLE- PART I - FINAL EXAMINATION

Identify

1. Skeptical Wisdom _____
2. Messianism _____
3. Eschatology _____
4. "Servant Songs" _____
5. "Abomination of Desolation" _____

Match

- | | |
|------------------------------|---|
| _____ 6. Psalms | a. Persian king who freed Israel from Babylonian captivity. |
| _____ 7. Alexander the Great | b. Royal cupbearer made governor. |
| _____ 8. Ezra | c. Wisdom sayings. |
| _____ 9. Deutero-Isaiah | d. Brothers who freed Israel from Seleucids. |
| _____ 10. Job | e. Skeptical wisdom play. |
| _____ 11. Maccabees | f. David's heir who negotiated release. |
| _____ 12. Cyrus | g. Prayer book of the second temple. |
| _____ 13. Hasidim | h. "Pious Ones" who became the Pharisees. |
| _____ 14. Nehemiah | i. Scribe who brought back the law. |
| _____ 15. Sheshbazzar | j. Young king who conquered the known world. |
| | k. Prophet of the exilic age. |

16. Why did the synagogues become the place of worship during the Exile? _____
17. Why was the book of Ruth written? _____
18. What was Jeremiah's covenant? _____
19. Why did the Jews resist Hellenism? _____
20. What are some characteristics of apocalyptic literature? _____

BONUS: Why do we assume that Nebuchadrezzar stood for Antiochus Epiphanes in Daniel?

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Nebuchadnezzar/Nabonidas = Antiochus Epiphanes

n + b + w + k + d + n + ' + s + r
50 + 2 + 6 + 20 + 4 + 50 + 1 + 90 + 200 = 423

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mene, mene, tekel, upharsin = Counted: a mina, a shekel, half-a-mina. Nebuchadnezzar is worth a mina compared to Belshazzar who is worth only a shekel, and the Medes and Persians are valued at half-a-mina each.

The lion with eagle's wings = Babylon. bear with 3 ribs in his mouth = Medes; leopard with 4 heads = Persia (Cyrus, Xerxes, Artaxerxes, and Darius); figure with teeth of iron, 10 horns and a little horn = Greece (Alexander and his 9 successor, Antiochus is the little horn saying big things).

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COVENANT METROPOLITAN COMMUNITY CHURCH
 Rev. Marge Ragona, Pastor Mark Cobb, Interim Choir Director
 Worship Coordinator/Tuscaloosa: Dr. Lee Rahe
 In Clergy Formation: Andy Mullins (Atlanta), Greg Bullard (Memphis)
 Richard Barham, John Foust, Dr. Lee Rahe

Evening Worship
 April 14, 1996
 7:00 p.m.

SINGSPIRATION

Stevie

++CALL TO WORSHIP

John Foust

ONE: Last Sunday was Easter, a day on which the only fitting call to worship was the announcement of the Event --the resurrection, the greatest act of life-saving imaginable. Through it God let us laugh at death by punctuating it with a living exclamation mark. On this day may we remember that there are times when God restates the joyful resurrection proclamation.

MANY: Abilities faded and forgotten are channeled toward new creation -- that's resurrection.

ONE: Friendships once killed by frosty misunderstanding bloom again in warm reconciliation -- that's resurrection.

MANY: Hopes glimmering and gone are rekindled by expressions of in caring -- that's resurrection.

ONE: Faith, dulled by lack of exercise, dances again to God's everyday rhythms -- that's resurrection.

MANY: We worship the God whose resurrecting power lives on, as does the Christ we serve.

++THE OPENING HYMN

He Lives

299

++THE OPENING PRAYER

Dr. Lee Rahe

THE WELCOME AND ANNOUNCEMENTS

Mark Moore

HYMN OF CELEBRATION

Because He Lives (vs 1 only)

292

EVENING OFFERING

Offertory

Mark Moore

++THE DOXOLOGY

Praise God from whom all blessings flow.
 Praise God all creatures here below.
 O praise God, Alleluia.
 Praise God above ye heavenly host,
 Praise Maker, Christ and Holy Ghost.
 O praise God, O praise God.
 Alleluia, Alleluia, Alleluia

READING FROM THE SCRIPTURE

SPECIAL MUSIC

Randall

THE SERMON

Dr. Lee Rahe

PRAYER AND MEDITATION

Rev. Ragona

CHRIST'S PRAYER: "Our Creator, who art in heaven..."

INVITATION TO HOLY COMMUNION

Words of Institution
 Sharing of the Sacrament
 Prayer of Thanksgiving

Communion is served both at the seats and at the altar; you may choose to be served at either place.
 Note: Communion is served with nonalcoholic grape juice.
 Please hold your empty communion cup until the basket is passed.
 Please do not put it on the seat. Thank you.
 Intercessors are available for prayer on each side of the altar.

COMMUNION MUSIC

In the Cross of Christ / Glory

251

++CLOSING HYMN

I Believe in a Hill Called Mount Calvary

270

++OUR FAMILYSHIP CIRCLE

++THE BENEDICTION AND THE PASSING OF THE PEACE

++ Please stand.

WELCOME VISITORS! Your presence here this evening is a real blessing for us! We hope you also received a blessing from the service and will consider making Covenant MCC your church home. Please take a moment to fill out a Visitor's Card (be sure to include your Zip Code) and drop it into the offering plate when it is passed. Let us know how we can serve you. WELCOME!

ANNOUNCEMENTS
REGULAR EVENTS EACH WEEK

SUNDAY

Inquirer's Class - Bible/Homosexuality 9:30 a.m.
Morning Worship 11:00 a.m.
Evening Worship and Praise Service 7:00 p.m.

MONDAY Instrumentalist practice 6:30 p.m.

TUESDAY

Choir Praise 6:30 p.m.

WEDNESDAY

The Many Faces of God 7:00 p.m.

THURSDAY

Bible Study (Maps are available in the foyer) 7:00 p.m.

OTHER ANNOUNCEMENTS

Monday, April 15, 7:00 p.m. Church History Class; Islam and the Christian answer; introduction to the Crusades.

Tuesday, April 16, 7:00 p.m. Deacon Training. Stages of Faith.

Wednesday, April 17, 7:00 p.m. Contemplative Prayer Study *The Many Faces of God*. This week: "God, the shepherd, leads us."

Saturday, April 20, 2-5 GALAA meeting here at the church.

Saturday, April 20, 5:30 p.m. Potluck dinner. 7:00 p.m.

In keeping with our "Forging New Alliances" theme for the year, Howard Warren, a Presbyterian gay man seeking ordination and an AIDS chaplain in Indianapolis will be speaking at our church. He has been denied any other pulpit in Birmingham.

Dont forget District Conference in Nashville, May 17-19. See Wes or Shirley.

For Your Information

Members	128	Agape House	\$1000
Attendance	243	Year to Date	\$417
Budget	\$8,316	Other Benevolence	\$300
Last Month	\$8,490	Given to CAF	\$130
Last Sunday	\$1,832	Given from CAF	\$360

Wonderful answers!
81
+ 15
96

NAME: Kathy Martin-Spakes

INTRODUCTION TO THE BIBLE
QUIZ #1

1. Identify Yahweh. Israelite deity - the God of Israel -
 ("I am Who I Am..." - first person of the verb "To Be") ^(Actual first usage at burning bush)
 Valley God who heard cry of oppression + led people to future of promise
2. Identify Elohim. Plural of El - Gods of the Northern tribes/people (God used in Genesis) - God of Gods (Mountain God)
3. How does the Exodus relate to the Christian communion? Time of purification + consecration - ritual acts sealing the bond between worshippers + God (deity), involving eating + drinking associated with the covenant sacrifice.
4. What is the "four-source hypothesis" for the Hebrew scriptures?
J - Yahwist - (900 B.C.); E - Elohim - (700 B.C.); D - Deuteronomist - (621/650 B.C.); P - Priestly (550/587 B.C.)
5. What is the significance of the "habiru"? They were a part of the lower class social revolt against the Canaanite city-state culture that were responsible for the Amarna letters, giving much insight into the period.

Match the following:

- | | |
|--------------------------------|---|
| <u>J</u> 6. Authorized Version | <u>a</u> "...a nation as numerous as the stars" |
| <u>a</u> 7. Second covenant | <u>b</u> First five books of the Bible. |
| <u>h</u> 8. Third covenant | <u>c</u> Aramaic translation |
| <u>c</u> 9. Legend | <u>d</u> Abraham, Isaac, Jacob narratives |
| <u>L</u> 10. Saga | <u>e</u> Flood narrative |
| <u>d</u> 11. Etiology myth | <u>f</u> Hebrew scriptures |
| <u>f</u> 12. Tanak | g. Philistines |
| <u>b</u> 13. Pentateuch | <u>h</u> Suzerainty treaty |
| <u>K</u> 14. Papyrus | i. Palestinian deity |
| <u>C</u> 15. Targum | <u>j</u> King James |
| | <u>k</u> Scroll material |
| | <u>l</u> Moses infancy narrative |

BONUS: With whom was the first covenant made and what was it's sign?
 The second? The third?

—over—

1st Covenant was made with Noah.
Sign was the rainbow.

2nd Covenant was made with Abraham.
Sign was Circumcision.

3rd Covenant was made with Moses.
Sign was the Ten Commandments.